

# Zion's Herald

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## Zion's Herald

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## THE CURRENT ISSUE.

In a characteristically able paper on the first page this week by Dr. Joseph Pullman, "The Tribute of Evolution to Man" is effectively exhibited.

At the editor's special request, Rev. A. J. W. Hough has sounded the bugle-note of revival for our entire Methodism. His words are inspiring. May they become prophetic!

A particularly interesting feature of this issue is the symposium on page 2, in which six pastors, one for each Conference in New England, tell how they "Conduct the Week-night Prayer-meeting." Dr. J. W. Hamilton, aposop of the recent death of Judge Kelley, the "Father of the House," pays a well-deserved tribute to the "Grandfather of the House," Rev. W. H. Milburn, the blind preacher. "Manhattan" on the Failure of Methodism is considered in a second paper by Dr. G. S. Chadrone.

"The Rousing of the People" in Iowa, resulting in a State Prohibition Convention, is described by Rev. C. L. Yer, on page 7; and Rev. H. W. Conant speaks a few needed words on "That Ramurated Grandfather."

On the 6th page we reproduce from Miss Willard's pamphlet the stirring and inspiring article by W. T. Stead, entitled, "True Christianity." Let us who imagine we are not cordially welcomed at church by the members, read "A Parable," and ponder Mr. Casson's words. Rev. E. A. Hand tells the little folks about "The Boy who would not Lie to the Coast Guard."

## The Outlook.

## Work Begun.

Life at Matadi on the Congo is busy just now; for the pioneer expedition of the new railroad company reached there in November, and buildings were at once erected, and the grading of the road-bed in the direction of the Mpoko River was begun. The steamer "Queen of the Belgians" has been purchased for carrying materials from Boma (where the European steamers deliver them) to Matadi. The pioneer party, besides Europeans, consists of twenty-four mechanics and seventy-four laborers, hired on the Guinea coast. The force is a small one for the inception of so great a work, but it will doubtless be speedily increased.

## Naval and Seacoast Reserves.

Massachusetts has the honor not only to have been the first State to provide for a naval battalion, but also the first to recruit it. At least 167 names are ready for enrollment (chiefly yacht and club men), and it is expected that the requisite permission will be speedily granted, and that in a very brief time the Massachusetts battalion of Volunteer Naval Militia will enter upon the appointed drills — the vanguard of a contingent which ought to number 10,000 picked men in the Atlantic States. The war department is also moving for a Seaboard Reserve, to man the forts. Our frontier needs, according to the report of Gen. Schofield, 85,000 artillerymen. One-tenth of this number would suffice in time of peace, provided the remaining nine-tenths could be recruited from the various State militia ranks and drilled as a contingent. Either on shipboard or in the fort there will be opportunity for our young men to become adepts in handling the new rifled guns and other implements, and trained for the defense of home and country.

## Will It Pay?

The commission of experts sent from Paris to investigate the condition of the Panama Canal, and report concerning the feasibility and cost of completing it, have come to the conclusion that the canal is worth finishing, and that the time required to put it in working order for traffic would be two years, provided sufficient additional capital be subscribed. Their estimate of cost cannot be published until they have carefully gone over the course section by section. But in about six weeks the estimate will be ready, and there is reason for belief that, however large this may be, the deluded French people will tax themselves to the utmost to raise it. No one ever doubted but that the Panama Canal could be constructed if sufficient money — some hundreds of millions more — could be raised; the only serious question has been whether the receipts of the undertaking would justify its completion. The interest on the enormous investment would more than swallow up the receipts, and become an annual growing debt, which could end only in bankruptcy.

## The Last Fight Fought.

A little over twenty years ago a series of brilliant exploits by the British forces in Abyssinia, ending with the storming of Magdala on the 13th of April, 1868, without the loss of a single man in the assaulting army, called public attention to the remarkable military talents of Gen. Robert Napier, who for his services on this occasion received the thanks of Parliament, the freedom of the city of London, an annuity of \$10,000, a costly sword, elevation to the peerage with the title of Baron Napier of Magdala, together with other honors. He had previously won distinction in the Sutlej campaign, in the Indian mutiny as chief officer of engineers under Sir Colin Campbell, and in the Funja under Sir Henry Lawrence. At the siege of Lucknow he planned the bridging of the Gomti River, which resulted in the defeat

of the enemy. He had been second in command in Sir Hope Grant's expedition against China, and was made a major general, a K. C. B., and a military member of the Council of India. Subsequently to his Abyssinian campaign he was governor of Gibraltar, and was designated to command the British expeditionary force against Russia before the Treaty of Berlin averted war with the Czar. He was commissioned field marshal in 1882. At his death, which resulted from influenza, he was high constable of the Tower — "the most coveted military post in the service." Lord Napier's name is a brilliant one in England's history. But few of her generals have won higher honors than he, and but few have so well deserved them.

## Affairs in Brazil.

Two regiments of artillery mutinied on the 18th ult. in Rio, tore up the Republican flag, and hoisted in its place the old imperial ensign. They were not subdued until after one hundred of their number were either killed or wounded. Twenty-one of the ring-leaders were subsequently shot; but the discovery that four ex-ministers, three senators, and several deputies were implicated in the attempted revolt, has not had a reassuring effect. The provisional government has made two serious blunders which have excited general opposition. One is its wholesale naturalization scheme — declaring all foreigners Brazilians unless they register their refusal within a limited time. The other is the abolition of saints' names from the Calendar, and the substitution of those of Comte — dedicating the months to Moses, Homer, etc. The sooner the Constitutional Assembly is summoned the better it will be for the peace and progress of Brazil.

## More War Ships.

The board of officers appointed by Secretary Tracy to consider what additions are needed to make the United States a first-class naval power, have reported that ninety-two new vessels, thirty-five of which shall be battle ships, will be required, which should be built within the next fourteen years, with an annual appropriation of \$20,000,000, or an aggregate cost of \$280,000,000. This is an enormous sum, and conservative men will protest against so gigantic an expenditure by an isolated power like ourselves for the remote contingency of war. Among our readers there will be many who, eager for the world's evangelization and remembering that the chief barrier to its realization is the lack of money, will deprecate such a proposed expenditure as wasteful and wicked. But it is true, nevertheless, that a nation to-day preserves its honor just so far as it is able to defend it; and if we would escape humiliation and possibly assault, we must be ready to cope with any power that sails the seas.

## An Angry Nation.

Anti-British feeling in Portugal reached fever heat last week. English merchants doing business in Lisbon were ostracized. The ultimatum of Lord Salisbury was bitterly denounced in the Portuguese Chamber of Peers. Mobs of sailors, workmen and students paraded the streets denouncing England. English flags were publicly burned in several towns. A republican manifesto was published, proposing a federation of the Latin nations on a republican basis and the adhesion of Portugal to such a federation. From the first France and Spain have sided with Portugal in condemning England, and there is ground for believing that their support has intensified the bitterness of the popular sentiment. The evident republican tendency of the demonstrations has excited the fear lest the Portuguese monarchy should not survive the crisis, and it is said that both Germany and Italy requested Lord Salisbury to moderate his terms with Portugal. It is difficult, however, to see how the latter could, in any important sense, recede from his position.

## Our Quiver.

## Beginning Right.

There is one of our large churches in which the faithful pastor is determined, with the aid of Divine grace, to see an immediate revival. He has begun his active effort with his official board. It is his conviction that the officiary of the church should lead in spiritual work. This earnest minister has twice called his official board together for serious meditation and prayer. These representative men now share in the anxious purpose of their pastor. They are talking about a revival, praying for it, and indeed laboring for such a result. The good work has already begun. The whole church is concentrating its attention upon such a purpose. Business men are anxious for the conversion of their associates, parents for their children, Sabbath-school teachers for their scholars, and young people for their close friends. That is the right way to begin. The official board should be the spiritual cabinet of the church. Thus supported, the minister will lead on to spiritual victory.

## Not an Egotist.

Depravity often lingers in the guise of offensive conceit. The true saint is the most humble. The best people we have ever known were the least conscious of their goodness. W. Boyd Carpenter, in the *Bampton Lectures* for 1887, just published, says so plainly what we mean, that we make place for him: —

"Very moral men may be very concealed men. For perfection we need to sweep away the conceit of egotism, and the pride of men; as long as we remain, human character is defective. Love alone can sweep these away. Love, like fire, burns; unworthy feelings perish at her presence. Love's offering is ever the whole burnt-offering. Her sacrifice is full, perfect and complete, free from pride

and self-consciousness. The mother does not pride herself on her devotion when she dashes into the flames to save her child. The true hero does not know that he is a hero. For the perfection of character the crown of love is wanted. Sacrifice is essential to character; love can give us the true standpoint for the interpretation of life; and love recognized behind the world makes us content with life. The religion of the future must be a religion of love."

## Don't Criticise the Minister!

Our title is for parents in their intercourse with children, for adults in their communication with the youth. We do not plead for the old-time fear, reverence, and adoration of the people for the minister, but for such consideration for these men as shall restrain the needlessly critical and harmfully flippancy utterance. In an article upon the "Factors in Church Life," in the *Cumberland Presbyterian Review*, this point is well taken: —

"No parent ought ever to criticise the minister before the children. It surely must be self-evident that the church's life depends upon the young people — it feeds upon them. To place a barrier, then, between the child and the pastor is to do off the church's natural supply and run the awful risk of losing the child forever. One of the most hallowed sights on earth is a little flock, pastor and people, dwelling together in unity and love, the pastor lovingly helping the lame, and gently carrying the lambs in his bosom, the sheep all willingly following, and jealously careful of the reputation of their shepherd. A pastor and people are like husband and wife — they cannot live together without mutual confidence and love."

## Parental Influence.

A chapter in the home life of Charles Robert Darwin inculcates a salutary lesson. This paragraph exhibits forcefully the power of parental influence in the home: "His was a quiet, beautiful, and happy home. His boys as they grew up, could not resist the fine contagion of the observant habits of his life. In due time there was a family of naturalists, aiding, correcting, and encouraging each other. The father's later writings blossom thick with references to observations and experiments made by his sons."

Is not that a remarkable, and yet a perfectly natural result? The sons come enthusiastically to imitate the father, and then happily co-operate with him. That is the normal influence of the parent upon the child. Especially is this true of the father upon the son. But much of the home life of Americans is very faulty in this respect. The father allows the pressure of business to separate him largely from companionship with the son. Such is the trend and rush of life, especially in our cities, that fathers are largely severed from their homes and their children. There is something radically wrong in such isolation. The parent should be the most formative teacher of the child.

## Sunday in Scotland.

Perhaps the only people on the face of the earth who are fairly succeeding in the effort to exemplify and maintain the law of the Christian Sabbath, are the Scotch. And yet it is a significant sign of the times that even in the land of Knox and of the Covenanters there is a growing spirit of impatience with the profound quiet that falls with the dawn of the day of rest "on turret, tower, and town," and with the sense of restraint which every lover of a loosely kept Sabbath must feel in a Scotch village or city on a Sunday. That spirit has found expression at once plaintive and beautiful in the words of one of the most renowned of Scotch writers of the present day. "The grand men and women," says he, "whom I have known in Scotland seem to me to move about in the mists of a Scotch Sabbath like a company of way-worn angels in the limbo of infinity in which there is no air whereupon to smite their sounding wings that they may rise into the sunlight of God's presence." The lamentation reminds us of the words of Stanley, who, in relating a few months ago how he found Emin Pacha, says: "The expedition threaded its way through a gloomy forest — a dense growth of 246,000 square miles. We saw nothing that looked like a smile, a kind thought, or a moral sensation."

Can it be believed that the presence of the Sabbath in Christian Scotland produces on Scotchmen the same effect that the absence of it produces in heathen Africa? And would the gifted creator of "David Elginbrod" prefer the Sunday of an African forest to the quiet and reposeful period whose approach is weekly hailed alike by Highland hamlet and Lowland town?

## Contributed Articles.

## THE TRIBUTE OF EVOLUTION TO MAN.

REV. JOSEPH PULLMAN, D. D.

THE battle of the theologians and philosophers still rages over evolution. Among scientists the strife has ended. We no more speak, say the scientists, of evolutionists now than we speak of gravitationists. And it is a fact that must profoundly impress the most stalwart anti-evolutionist that this new doctrine of science is now accepted by ninety-five per cent. of the working scientists of Christendom and is taught in all the great colleges of the world.

It is humiliating that we common people are compelled to take our opinions on this subject at second-hand, just as we take our opinions concerning the Copernican astronomy or the molecular theory of chemistry. But we may as well confess it, for the average mind, untrained by scientific study, is incapable of weighing the cumulative evidence of numberless facts and laws in nature. The facts we do not know, and the occult and peremptory method of nature we do not appreciate. However, if any of us are disposed to be scientific heretics, and, for the sake of

our theology, to abide with the minority, we have this comfort, that a few great names still remain who have not bowed the knee to the new doctrine — notably Prof. Dawson, of Montreal, Prof. Virchow, of Berlin, and the eminent anthropologist, Quatrefages, of Paris. These great men insist that the evidence is not sufficient.

But the argument seems to be with the evolutionists. Even the unscientific mind has the misgiving that evolution is involved in gravitation as the oak is in the acorn, and that, if we concede the unity of the universe under a single law, we must go farther, and also concede the continuity of all things under law. And when we accept the nebular hypothesis and behold worlds forming, and the heavens of to-day slowly evolved from primeval star-dust, without the intervention of energy *ab extra*, but by means of forces resident within, we begin to feel that there is one supreme law over all nature — a law of continuity and development.

This evolution — if we believe it is true — is a great deal of it to believe. It is idle to try to belittle it, and to join those who say, "Oh, it isn't worth all this bother. It is only a method."

It explains nothing." No; but we suppose we are tempted to believe that it is a universal method; a method that never began to be, that proceeds with the relentless march of stars, and by an energy that belongs to the entity which is beneath all things, whether that entity be called matter or spirit!

When such a possibility opens before us, we begin to feel like adopting Victor Hugo's famous *mot* about Waterloo, and saying that evolution is a change of front of the universe.

However, in any case this much may be said, that the time has not yet come for us to recast any theological opinions in deference to evolution. The great hypothesis is not yet sufficiently well grounded, especially in its application to man. We can wait for some fragment of the missing links, for, as Prof. Dana said, "If the links ever existed, their annihilation without a relic is so extremely improbable that it may be pronounced impossible. Until some are found, Science cannot assert that they ever existed."

But while we are waiting for further light, we cannot help noticing the tribute which evolution pays to man. It is no small acknowledgment of his greatness and unique place in the world to say that man is the culmination of Nature's works and the goal of her infinite variations and progress. Science seems to delight in playing with man. She exalts and depresses him by turns. With one hand she strips him of his purple robe, and with the other puts a crown upon his brow. Once man was the *protégé* of the universe, the final cause of the creation of God. He ruled the earth and had dominion over every living thing; and the earth was the centre of the cosmos. The heaven of heavens moved round our planet, doing homage to man. The sun was created to give him light, the moon and the stars were the pointers on the dial of the sky which was his time-piece. That was a setting worthy of the event we celebrate at the Christmas season. But a timid monk, from the couch whereon he died, sent out a little book that spoiled the splendor of our dreams. Our planet trembled before it as before Ithuriel's spear, and fled away till there was found no place for it. From the zenith, first and supreme, it fell, like Lucifer, seven days and seven nights. It is but an incident of an eternal law — a little satellite that swings round a little sun in a system that occupies a corner in the visible universe. A grain of sand to a continent — such is the earth to the astronomic heavens.

How ruthlessly Science has broken up our illusions! With one hand she has pushed back the boundaries of space and disclosed an infinite universe; with the other she has pushed back the boundaries of time and revealed an immeasurable past. Then, as the weaver gathers his ten thousand threads and colors, she gathers the totality of the universe into unity and order, and tells us that over all there presides Energy — the Eternal Power.

But Science breaks one shrunken only to build for us another. That evolution which we are tempted to dread restores to humanity her lost prestige, and puts a crown once more upon her brow. For does not evolution teach that all the energies of nature through the infinite past have been employed to produce man? Whether by a power resident within or by a Power without, self-conscious and personal, Science knows not; but this she declares, that through the vast, archaic ages Nature was the gestative mother of man, who, after long embryonic development, came to birth and independent life upon the planet.

Before this ultimate product of the aeons Science stands to-day with uncovered head. He lives; she cannot correlate life with inorganic matter. He thinks; she cannot correlate thought with brain tissue. He creates a moral order, and prospers only in a moral atmosphere; she cannot correlate morality with physical law. Science is dumb before the mystery of life. She knows nothing of its origin, nothing of its destiny. She only knows that man is her last and highest manifestation — a being who has discovered her secrets and follows her majestic steps. Up, upward, step by step, Nature evolves, through the vast sweep of the ages, the thought of some Master, Ineffable and Eternal, till at last on the summit of all her works man appears.

"Through all the compass of the notes it ran,  
The diapason closing full on man."

From the first dawning of life — nay, from the first whirl in the primeval nebula, Science sees all things working toward one mighty goal — the evolution of the most exalted spiritual and intellectual qualities of man. That wondrous energy which "makes for righteousness" in an intelligible cosmos is

the same which comes to moral consciousness in man. Surely it puts slight strain on reason to believe that the Eternal Power, whose going forth we trace within and without ourselves, is a personal Power. It is easy to believe both in the *immanence* and the *eminence* of Deity.

A Sufi was at the gate of Paradise. "Who comes to the shining portal?" said Allah.

"One who is less than nothing." Allah took offence at this cant and misnaming of things, and responded, with somewhat of severity, "Then thou art too little for heaven. Seek some lower sphere." Again the Sufi came to the gate and gave a plain and honest knock as though it were meant. Again Allah, "Who seeks to enter bliss?" "Tis thyself, blessed Lord." This time the shining doors swung with glory beatific,

On, where the Atlantic waves,  
Over heights to the Pacific,  
Kindle one revival blaze!

Methodism born for leading

Reformation through the earth,

Bows, united, Interceding

For the power which gave her birth.

On her students and her teachers,

Halls of national renown,

On her laymen and her preachers,

Breath of God, come down, come down!

Fill her class-rooms with a tender

unction, spiritual, unnamed;

Break with sudden, thrilling splendor

Through the Word where'er proclaimed.

Come in stillness or with shaking,

As the dew-drop

## Miscellaneous.

## "HOW I CONDUCT THE WEEK-NIGHT PRAYER-MEETING."

A list of inquiries was directed to the following well-known and successful minister in the six New England Conferences relative to their methods of conducting the week-night prayer-meeting. The responses appear below.—Editor ZION'S HERALD.

Rev. William Nast Brodbeck.

[Tremont St. Church, Boston, New England Conference.]

In response to your inquiries as to my method of conducting the week-night prayer-meeting, I would say, to begin with, that I regard that service as the people's meeting, in distinction from the preaching services of the Sabbath. In the latter the minister does almost everything except the singing (and the choir are expected to do most of that), while the people do scarcely anything but receive. In the week-night prayer-meeting all this should be reversed—the people rendering most of the service, while the pastor wisely guides and directs, and alertly receives. My prayer-meeting, therefore, is conducted largely in harmony with this thought.

We begin our meeting the year round at 7:30 and close at or near 9 p. m. I always lead this service in person, if present, and am scarcely ever absent except during the summer vacation. Our attendance is usually very good. After receiving your request for this article I had it accurately counted on four successive evenings, with the following result: On the evening of Nov. 22 there were present 156; Nov. 29, 155; Dec. 6, 160; Dec. 13, 187; making the average for the four evenings about 165. As our attendance frequently exceeds 200, these figures perhaps would fail to indicate the average attendance for the year. In our singing we invariably use the Epworth Hymnal, and ordinarily have a piano accompaniment during the opening part of the service; but after testimonies begin, any one is at liberty to start a verse at any time, hence the piano is not then used. My habit is to announce several hymns, and have several prayers during the first half hour of the meeting—the hymns and prayers alternating in rapid succession. Sometimes this order continues throughout the hour and a half, with only a few words of summing up and application by the leader at the close. My thought for some years has been that we do not have enough *praying* at our prayer-meetings.

If I held the New England Sunday night prayer-meeting throughout the year, I should then almost uniformly make the Friday evening meeting one of song and prayer. But as we have preaching on Sabbath evening, and our members do not all attend the class-meetings, I more frequently combine Christian testimony with prayer at the week-night service. After the half-hour of song and prayer indicated above, I either read a short selection of Scripture and comment upon it, or give a short Bible reading on some topic previously announced; but I do not often announce the topic in advance, as my desire is to have the entire service as spontaneous as possible, and my observation has been that announcing topics beforehand tends to put a restraint upon the freedom and momentum of the meeting. My reading and remarks occupy about fifteen minutes of the time. The opportunity is then given for Christian testimony, and the effort is made to have as large a number as possible participate in this feature of the service. Early in my ministry I learned that there was profound philosophy in the good deacon's remark, said, "I have noticed that we always have a good meeting when I take part." As a consequence, we usually have a large number of testimonies. On one of the evenings quoted above, in connection with attendance we had eighty-four testimonies, on another fifty, and on still another sixty-five. During the testimony-hour I aim to have frequent and spirited singing, and in the meanwhile the fullest liberty is allowed to any one who desires to offer prayer. I do not ordinarily pray, if at all, until toward the close of the meeting, and frequently not until the congregation are standing to receive the benediction. A few sentences of prayer offered then by the leader may crystallize and fasten the impressions of the hour as they could not be concreted and fixed in any other way.

The purpose of this week-night meeting, in my mind, is to stimulate devotion and worship, to cultivate and develop the Christian gifts and graces of the laity, to supply the pastor with a knowledge of the spiritual condition and needs of his people, and to arouse the unconverted to a sense of their need of salvation. With this broad scope and purpose of the service in mind, the invitation to the unconverted to indicate their desire for salvation is not always given. A successful prayer-meeting, in my judgment, is one made up of a fair proportion of the membership of any church, in which there is spontaneity and promptness in the exercises, with a rising tide of devotion and fervor from the beginning to the close; and in which there is above all the manifest presence and power of the Holy Spirit. May every church in the New England Conference have such a week-night prayer-meeting, is the earnest prayer of the writer!

Rev. E. F. Clark.

[Stafford Springs Church, New England Southern Conference.]

The objects of the social meeting are, divine worship, Christian edification and communion, and the conversion of unbelievers. For these purposes the following ideal is sought to be realized:

1. *Variety* in exercises, on different occasions and different parts of the same occasion. This variety is changed to meet the idiosyncrasies of different churches, and the different conditions of the same church and congregation, and the *especial end* sought in each meeting. This variety will call for preparation on the part of minister and people, both in meditation and prayer. At times the definite object of the meeting should be published.

2. *Universal participation.* Participation is a means of edification for the individual. Hence all believers should participate, for, at least, self-improvement in spiritual things. Great talents should not consume all the time. The weak and undeveloped should exercise their gifts, and all should welcome them in reasonable exercise. Woman is no exception to this law.

3. *Joyfulness.* Seasons may call for sorrow, but joy should characterize social services. This demand calls for joyful music, joyful testimony, and a joyful spirit. The glory and rewards of piety and religion should be prominent. The *luxury* of Divine service should stamp all exercises—prayer, praise, and profession. No people should be so happy as Christians in God's earthly parlors.

4. *Promptness.* This involves vivacity of soul and language. The appearance of studied effort and fastidious precision will kill the best meeting ever held. It is the hour for conversation with God and the church. As the social meeting is a great opportunity to treasure in heaven, and to exhibit the inwardness of our religious life and privilege, no exercise should drag. To this end the *pledging of action* by members is often an unmixed advantage.

5. *Freshness.* Avoid stereotyped prayers, songs, and statements. Constantly have new music as well as old. Cast thought in new molds. Truth will thereby more vividly impress and please the hearers. Let no one be able to predict what you will say. *Voluntariness* will help this feature. Remove all restraint, that is not required by decency, so that each may present his individuality. Let each one be himself. *Brevity* will tend to spontaneity. Encourage it among all. The man never lived who should generally consume a large share of the time.

6. *Sympathy.* The leader of a meeting, like a father in his home, should share all the joys and sorrows of the congregation, and seek to cultivate like sympathy among all the members. Hence discussion and opposition destroy spirituality and communion. On minor matters even mistakes should pass unnoticed, before the public. Avoid all possible disputed views, reserving such discussion for the pulpit. Make all feel the bond of sympathy that ought to bind Christian hearts. Pity will influence sinners when animadversion and coldness will repel.

7. *The real presence of Christ.* Sing, in order to please God. Sing for His benefit as well as your own and that of others. He "inhabits the praises of Israel." Pray, as if He stood directly before you. He is near enough to hear the faintest whisper. Look to Him then and there, for blessings on your labors. Open the heart for a visit from the Redeemer. Confidence in God will do much towards a perpetual theophany in the social service.

Rev. D. C. Babcock.

[Clarendon Church, New Hampshire Conference.]

Our service is announced for half-past seven, and we begin then. Time one hour. When there is an evident desire for a little more time, we run over the hour ten or fifteen minutes. We use the organ, without interludes, and find it a great help; but any one is at liberty to "start" a hymn without the organ, or call for anything they want. Both are often done. We use the Epworth Hymnal and Gospel Hymns No. 5. We open with a hymn and follow that with prayer.

I do not always offer the first prayer, and sometimes do not offer vocal prayer at all during the service. I often read a few verses of Scripture, and emphasize the truths in them. I sometimes read passages bearing on a topic; at other times an extract, or incident, or poem. I find such works as "Seed Thought" and "The Bible Text Book" valuable in the prayer-meeting. I do not give out topics in advance, nor have any rule as to how long I shall talk. Usually brief. Sometimes not at all, except to open and close the service properly. Sometimes I try to lead the thought of the meeting, and at others let it lead me. I often jot down things said in prayer or testimony during the service, and "review" the meeting. That is quite profitable now and then. A few times in the course of a year I have taken twenty or thirty minutes for an address—not always premeditated. I try, not merely "to keep out of ruts," but not to have any made. They are bad in a road and worse in a prayer-meeting. "That same old prayer" gets monotonous and tedious. The party who offers it is "real good, but"—lacking in judgment.

I do not always invite penitents to the altar at week-night services. The unconverted do not come much. Many church members do not attend them. Some who profess to love God never attend devotional services week-nights or Sundays. They "do not have time," and "get very tired during the week." They do not say, "We have no love for that sort of meeting," but that is the reason. I hardly need to say that women are far more numerous than men in these services. The order is reversed in State prisons.

I use the week-night service, largely, to "build up" believers who come to them. I never scold about those who are absent to those who are present. We try to absent the service so that it will "draw." We have good meetings, but if more would come, they would be better.

It is not easy to measure "success." I have heard of good results from services that I thought dull. I find it pays, when I can do it, to begin the meeting in my study—the Lord and I—not later than seven o'clock.

Rev. W. S. Smithers.

[Brattleboro Church, Vermont Conference.]

Dr. PARKHURST: You request me to tell how I conduct the week-night prayer-meeting. If I had a "cut-and-dried" programme, it would be an easier task. However, I think I can make myself sufficiently clear.

It is understood that I believe in the prayer-meeting as a means of building up the church in spirituality and power, and that the membership are under as much obligation to sustain it as any of the Sunday services. It is the people's meeting, so the leader has no right to occupy their time. Promptness on the part of the pastor helps to the same in the members. So I begin on time and close on time. The meeting is held one hour; one hour and a quarter on Sunday evening. Average attendance, sixty, which is about equally divided between the sexes. Use Epworth Hymnal, singing without the instrument, usually not more than one verse at a time after the opening piece. Sing as though we are on the road to heaven, and not to a dungeon. Sometimes I open with prayer; often call on some one else. I seek to change the order a little, so as to give variety and freshness to the meeting.

Brevity is desirable. The pastor cannot exercise for his people, nor should one take the

time that belongs to another. It is not easy to avoid this. Some forget; religious itinerants drop in and throw a wet blanket over the meeting. So it is necessary to often discourage long prayers or talks. Yet, in spite of all said, the best people will frequently, by a five minutes' talk, shut the mouths of many timid Christians. They fall to see that they are robbing others of their time.

I usually read from five to ten verses of Scripture, on which I comment from three to ten minutes—aim to take not more than five. I do not assign topics, but study one book consecutively. Just now it is Mark's Gospel. Thus all may know where the lesson will be if they wish.

Sometimes testimonies are called for, first, that definiteness in prayer may be secured. More frequently two-thirds of the time after the opening is devoted to prayer and the remainder to testimony. The question with us is not how to fill up the time, but how the largest number may have an opportunity to take some part. The more there are who share in the meeting, the greater the interest and profit, as a rule. I give an invitation to the unsaved, if such a course seems warranted. Our Sunday evening service being a prayer-meeting, the invitation is more frequently given then. It is not well to constantly invite without a response.

The purpose of our meeting is (1) the development and establishing of Christian character; (2) to secure a richer baptism of the Holy Spirit with which to work for the Master; and (3) to point sinners to the Lamb of God. We sing frequently during the service, but only one or two stanzas at one time, and always without the instrument. It has not been my custom to announce topics in advance, though I occasionally do so. We purpose to hold our meetings one hour, but closer, or continue a few moments later, as the interest of the meeting demands. The invitation to the unconverted is seldom omitted, after which the meeting closes with prayer.

Our average attendance is about thirty-five, two-thirds of whom are women.

My estimate of a successful prayer-meeting is: A meeting controlled by the Spirit of God; a place from which each goes with a desire to return at the next meeting; a meeting from which the Christian goes with clearer and more exalted views of his duty and privilege as a disciple of Christ, with burning zeal for God and a longing desire to win souls for Christ; a meeting in which the unconverted, if not brought to Christ, yet will be so convinced of their need of Him, and of His power and willingness to save, that they will go from the service with a desire and purpose to flee from the wrath to come and lay hold on eternal life. Such a meeting is, in my estimation, a grand success, and will do much, week by week, for the establishment of Christ's kingdom in the earth.

THE UNDERTONE.

Thy word, O Lord, for evermore is true; Thy deep without call to the deep within. Here on the sunlit crag I lie at ease. Who calls? I hear an echo vast without, And dimly know the deeper sound within, One with ceaseless crying of the soul, And one with eternal voice of pealing sound, And one with the voice of a solemn answer gives. Hearken! My soul, be still and understand! Heed not swift winds and drawn by secret power, That call not to the ear, And with a speechless yet a meaning voice, Not to be heard but by the fortunate ear Attuned to high and spiritual sounds, These waters cry, behold, they cry aloud, Moaning in tender sympathy with pain, Shouting and crying in the spirit of the cleer, One murmuring low as love's fond embrace, Or like the prayers of saints about to die, Then thundering the warrior's battle-shout; The market's hum, the gold of eloquence, The ever-wearing wrangle of the schools, And the world's great idle tale. All these I hear, repeated over the world, But underneath them all, in deeper strain, Binding the whole in smooth, unbroken rhythm, In one low marvelous voice, as thunder strong, Divinely clear, and sweet as heavenly bells, That pauses not, nor ever changes tone, But like the voice of a saint about to die, Then thundering the warrior's battle-shout; The market's hum, the gold of eloquence, The ever-wearing wrangle of the schools, And the world's great idle tale. All these I hear, repeated over the world, But underneath them all, in deeper strain, Binding the whole in smooth, unbroken rhythm, In one low marvelous voice, as thunder strong, Divinely clear, and sweet as heavenly bells, That pauses not, nor ever changes tone, But like the prayers of saints about to die, Then thundering the warrior's battle-shout; The market's hum, the gold of eloquence, The ever-wearing wrangle of the schools, And the world's great idle tale. 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## Our Book Table.

ASLANO. Fancies and Facts. By Robert Browning. Boston: Houghton, Mifflin & Co. Price, \$1.25.

These verses might be called the last of the famous English poet, for scarcely was the ink dry, when he was suddenly called. These have all the characteristics of the poems which he wrote in his middle, vigorous life. Here are mist and fog, and only indistinct limning of the vessels as they sail, of the mountains as they rise. That there is a beauty to most of his poetry we do not deny, but it is not simple enough. It is in large measure fact, but fact overlaid with so thin a veneer of imagination that Browning will not, in all probability, be reckoned among the first twenty of English poets. One must be mystical to appreciate Browning; hence his admirers will be few. One needs to be mystical to appreciate Tennyson; hence his admirers will be many. There's the difference between the crowned poet of a school and the crowned poet of a school.

INDICATIONS OF THE BOOK OF JON. By Edward B. Latch. Philadelphia: J. B. Lippincott Co. Price, \$1.50. For sale in Boston by W. B. Clarke & Co.

While we cannot endorse this volume taken as a whole, we are ready to say that there is much of suggestiveness in it. Its philosophy is not very deep, but we will say no more than that Mr. Latch regards Job as the Adam and progenitor of the "third race," but his discussions in regard to the four "races" seem to us to be far-fetched and obscure. But this discussion does not materially affect his interpretation of the text, which for the most part is practical and helpful. This volume has the fault which is too common in dealing with the Bible — to aim to make it too complex and too abstruse, which, though it excels the ingenuity of the commentator, by no means gets at the simple truth of the Word.

MONEY. By James Platt, F. S. S. New York: G. P. Putnam's Sons. Price, 75 cents.

This is a comprehensive and practical discussion of this needful commodity, in all its branches and ramifications. The philosophical observations of Mr. Platt are fresh and instructive. So far as one can get a knowledge of the great practical movements of mankind, such as "Banking" and "Exchange," from the reading of the views of men as embodied in books, so far will this little volume be of service. It is not strictly a treatise on Political Economy, but it aims to give information upon all those subjects which political economy treats of. The young man gets help from these pages.

ALL ABOUT JESUS. By Alexander Dickson. New York: Robert Carter & Bros. Price, \$1.

There is much of devout spiritual power in these vivid chapters, but we think that the titles of some of them are given in bad taste. It is a descent into the minutiae which, in a sense, is offensive. The substance of the volume is strong and fresh. One of the most commendable features of the book is the frequent quotation of Scripture, with the practical comments upon it. After perusing the volume, we concluded it was true of the author, as he states in the preface: "For a while we have had no dearer joy, no greater delight, than to dwell upon this divine likeness of our divine Lord."

THE EXTINCTION OF EVIL. By Rev. E. Petavel, D. D. Boston: Charles H. Woodman. Price, 75 cents.

These three essays of the lecturer in the University of Geneva are a contribution to the discussion of future punishment, defending the thesis of conditional immortality, assailing the position of Universalism, and supporting himself, from his base of supplies, the Bible. There are many suggestive paragraphs in this book, which will repay reading.

THE KINGS OF ISRAEL AND JUDAH. By George Rawlinson, M. A. New York: A. D. C. Randolph & Co. Price, \$1.

Anything which comes from the pen of Prof. Rawlinson is sure to have characteristics which will command it at once to the student and the scholar. His contributions to the elucidation of difficult problems in sacred history have been marked by candor, ability and scholarship. This volume is not an exception, but is rather a strong comment on the truth of the above remarks. Prof. Rawlinson is a conservative critic of the history embodied in the Old Testament, and has but little sympathy with the views of such writers as Ewald. In this respect the volume is also a desideratum to at least get the best exposition of the views of the conservative, orthodox school.

METHODIST EPISCOPALIANISM. By Mrs. G. W. Chandler. New York: Hunt & Eaton. Price, 65 cents.

This volume embraces a series of papers which were read before the Methodist Episcopal Alliance of students in Cornell University, and designed to be a help to that body. They will also be a help to the youth of our church who wish to obtain a brief and interesting history of Methodist Episcopalianism. Mrs. Chandler has grasped the salient and important features of the history, and has clothed them with a language that is at once simple and dignified.

The Missionary Review of the World (January) appears in a slightly new dress. It offers a good list of articles. A. T. Pierson, Dr. Brasseys' "Last Voyage" is reprinted from her book. Mary S. Daniels, A. B., has a timely article on "Modern Deaconesses." Mrs. Amelia E. Barr has a short story entitled, "Master of His Fate," a brief sketch of her life being reprinted from the *Christian Union*. This number is the best we have seen of this excellent monthly. Wm. Briggs: Toronto, Ont.

The *Missionary Review of the World* for January opens with an able study entitled, "The Rise of American Cities," by Albert Bushnell Hart; Arthur T. Hadley demands "The Prohibition of Railroad Pools," Franklin H. Giddings has a thoughtful paper on "The Theory of Interest." These three strong articles make up the bulk of this number, but the remaining pages are not barren of thoughts on economic questions.

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THE GOSPEL IN THE BOOK OF NUMBERS. By Rev. Lewis R. Dunn, D. D. New York: Hunt & Eaton. Price, \$1. For sale in Boston by C. R. Magee.

We do not use too strong a word when we say that this commentary is superior to any we have seen on this important Old Testament book. It is written in a plain style, with no loose verbiage, and the subject-matter at once shows the scholar and the thinker. Dr. Dunn believes in the Mosaic authorship of this book, and hence, of necessity, of the Pentateuch. He accepts without question the miracles recorded in Numbers, such as the budding of the rod. We think he sometimes overstates the incidents recorded as being types and symbols of the better things to come.

THE PEOPLE'S BIBLE. Vol. XI. The Book of Job. By Joseph Parker, D. D. New York: Funk & Wagnalls. Price, \$1.50.

This volume maintains the excellence and value of the preceding ones. It is, as we have said, a commentary only in part, for there are marks of the sermon about it also. The imagination of Dr. Parker is not held in check, but given full play with the text. The prayers in the book are not the smallest and least valuable part of it, by any means. Because of the rich suggestiveness of the thoughts which Dr. Parker draws out of the text, we think this volume, as all the others also, would be an inspiration to the minister who aims to bring fresh words into his pulpit.

Magazines and Periodicals.

The *Methodist Review* for January — February lies on our desk. It has several notable papers, and is an excellent number. Prof. Henry M. Harmon discusses "The Character of the Book of Joshua, and its Relation and Testimony to the Pentateuch;" Benj. St. James Fry, D. D., has a paper on "Jesus of Nazareth;" J. D. Walsh, D. D., points out the difficulties, in reference to the race question, that lie in the path of "The Methodist Episcopal Church in the South;" Prof.

Robert W. Rogers, Ph. D., sees a large field of great promise in the "Progress in Assyrian Research;" Bishop John H. Vincent, D. D., LL. D., shows the value and significance of "The Itinerant's Club;" Prof. H. W. Conn, Ph. D., in "Study of Science and the Christian Faith," pleads for the recognition of each "Editorial Notes and Discussions," "The Arena," etc., are full of valuable reading.

In the January *Century* Amelia B. Edwards has a singularly valuable paper upon "Babists: An Egyptian Historical Study." Joseph Jefferson continues his very interesting autobiography. In the "Present-Day Papers" Samuel W. Dike discusses the "Problems of the Family." "Andrea Mantegna," in the "Italian Old Masters" (a series), is presented by W. J. Stillman. Henry James has a spicy article upon "Daumier, Caricaturist." Frank R. Stockton provides a third installment of "The Merry Chanty." The Lincoln biography has reached, in this number, the sad death of the greatest of Americans. Three participants tell of the "Pursuit and Death of John Wilkes Booth." John Heard, Jr., has a bright sketch entitled "Sancho Mitarra." Edward S. Holden answers the question, "What is the Real Shape of the Spiral Nebula?" George P. Fisher has his second thoughtful paper on "The Nature and Method of Revelation." There are a frontispiece portrait and a short biographical sketch of Prof. James Bryce, the author of "The American Commonwealth." T. T. Munger, Louise Morgan Sill, Margaret J. Preston, Florence Earle Coates, Helen Thayer Hutchins, and Charles G. D. Roberts have a frontispiece portrait and a short biographical sketch of Prof. W. J. Beecher, D. D., continues his "Post-Exile History of Israel." The editor, Dr. William R. Harper, and George S. Goodspeed have a study of "The Life and Times of the Christ" from Luke. Beside, there is a first short paper on "Down the Estates Valley," by Robert Francis Harter, Ph. D., and much else of interest and profit. The Student Pub. Co.: Union Square, New York.

The January *Magazine of American History* begins the new year finely. There is a portrait of William Cullen Bryant, and a paper on the famous poet by the editor. Florine Thayer McCray gives an extract from her book on "Uncle Tom's Cabin and Mrs. Stowe." Hon. Gerry W. Hazleton has an historical paper on "Federal and Anti-Federal." Hon. Jas. M. Gerard shows the "Impress of Nationality upon the City of New York;" and G. E. Manzanet, M. D., gives a brief sketch of "Ralph Izard, the South Carolina Statesman." George M. Pavey discusses "American Republics — Their Differences." This follows a mélange of historical reminiscence and information, at once valuable and interesting. 743 Broadway, New York.

The cheerful face of the *Chautauquan* begins with the beginning of the new year (January). President Adams and James A. Harrison, LL. D., Lt. D., continue their papers, and Rev. A. J. Church, M. A., offers his first on "Life in Medieval Italy." Dr. Buckley, John Habberton, Prof. Hardy, J. Ranken Towner, continue, also, their articles in this number. Prof. Shaler writes on "The Action of Glaciers," and Franklin H. Giddings, A. M., on "The Railroad and the State." "English Historians of To-day" is the title of a good paper by Prof. W. W. Bassick, A. M., Ph. D., Fannie C. W. Barbour tells about "The People who Live in Algiers." Coleman E. Bishop furnishes a short sketch of "Sam Houston, of Texas," and Prof. Weidner has his second paper on "Recent Objections to the Bible Answered." "A Gay Settlement," "Trinidad," and "Prince Van Ligne," are papers by James K. Reeve, Victor Smith, and Ferdinand Gross. Bishop Hurst has a timely article on "What England has Done for India." The usual Chautauquan news, etc., is given its due and proper place. Dr. Theodore L. Flood: Medina, Pa.

The *Quarterly Journal of Economics* for January opens with an able study entitled, "The Rise of American Cities," by Albert Bushnell Hart; Arthur T. Hadley demands "The Prohibition of Railroad Pools," Franklin H. Giddings has a thoughtful paper on "The Theory of Interest." These three strong articles make up the bulk of this number, but the remaining pages are not barren of thoughts on economic questions.

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## Obituaries.

Obituaries are to be restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.

TOPHAM.—Robert C. Topham was born in Newport, R. I., May 20, 1815, and died in New Bedford, Mass., Nov. 1, 1889.

He came to New Bedford at the age of fourteen years, learned the boat-builder's trade, and then engaged in that business quite extensively for many years. Later he was a lumber merchant. He was converted under the labors of Rev. A. U. Swinton, the first pastor of the Fourth Street Methodist Episcopal Church of this city, and by him was received into full membership in this church, Nov. 9, 1834. From that date to the time of his death he was greatly devoted to his church, and in the period of fifty-five years efficiently filled nearly every official position. He was specially interested in the young, and for the last twenty years and more, was the secretary of the Sunday-school, promptly in his place.

His death was sudden. After a few hours' illness, which was not thought to be serious, he passed from earth away. A widow — his companion for more than fifty years — now in her 80th year, and a brother, Dr. George A. Topham, of Providence, R. I., were present at the funeral.

He was a good man.

SHAW.—Elizabeth Bemis died in South Framingham, April 16, 1889, aged 81 years.

Bare native abilities, keen perceptions, and preserved faculties made Mother Bemis a very marked personage. Her conversion late in life, under the labors of Brother George Sanderson, was marvelous, and the rich spiritual experiences and enjoyments of later years were remarked by all who knew her. The unique expression of her simple faith and hope are remembered by many, the childlike spirit and implicit trust by all who knew her. Her minister and her church were themes of unbounded praise, and next to her two good sons, she prized them. Only her Saviour she prized and praised and loved supremely. She has gone. Her quaint like we shall see again.

A. J. H.

RISLEY.—Rev. J. E. Risley has closed his life-work at the age of nearly 88 years. He was born in Vermont, in March, 1802, and died in South Framingham, Oct. 6, 1889.

He was converted in Middletown, Conn., in 1821.

Joining the New England Conference in 1822, he was the last of that large class of thirty-seven that contained such notable names as A. D. Merrill, A. D. Sergeant, Samuel Kelley, J. N. Maffitt, and Melville B. Cox.

This great number was thrust out in answer to the prayers of the church, and by a man who knew her. The pastor drew together the largest concourse of people known in this community for many years, every seat in the Methodist church being filled with a sympathetic, tearful congregation. The pastor was assisted in the services by Rev. D. C. Knowles, D. D., who said of his student life that he was greatly beloved by all his fellow-students, and they mourned his death as that of a brother. The United Panoply Society of the Seminary delegated six of its members to represent them at the funeral, to whom was accorded the sad task of bearing their brother to the grave.

C. W. DOCKRILL.

PERRY.—Allen Perry was born in Cabot, Vt., and died in his native town, Nov. 20, 1889.

Brother Perry in early manhood gave himself to a teamster, and was to be found at the time of his death, when he was stopping for the night. He had made a public confession of his faith, and was not permitted to attend upon its services. But the Word of God was his companion in her home. She was very conscientious, endeavoring to live daily with a conscience void of offense toward God or man. She had a happy and peaceful old age, and was not surprised when the sun came. Her children and grandchildren were a good woman.

H.

BAKER.—Phebe Baker, a true mother in Israel, a member of the Gardner (Maine) Methodist Episcopal Church for about sixty years, died at the home of her daughter, in Farmington, Me., at the advanced age of 91 years.

She remembered in this part of the country, and with pleasure had witnessed the growth of Methodism from the days of persecution to the largest denomination in the State. For some years she had lived at a long distance from the church, and was not permitted to attend upon its services. But the Word of God was her companion in her home. She was very conscientious, endeavoring to live daily with a conscience void of offense toward God or man. She had a happy and peaceful old age, and was not surprised when the sun came. Her children and grandchildren were a good woman.

H.

FAIRBANKS.—Burton E. Fairbanks, youngest son of Mr. and Mrs. G. H. Fairbanks, was born in Newport, N. H., Nov. 15, 1875, and died in the same place, Nov. 16, 1889.

Brother Fairbanks was serious and conscientious from his childhood, and about three years ago he made a public profession of faith in Christ. He was a young man of even temperament, one who always had a pleasant smile for everybody. In his character he was decided, earnest, and enthusiastic; retiring in his disposition, but very faithful in all his religious duties. He entered the New Haven College Seminary in the fall of 1886, but by obtaining a good education he might fit himself for his life-work, which many of us hoped might be that of the Christian ministry. He returned to the Seminary last August. He came home Nov. 1, to be present at the wedding of his foster sister, was taken sick on the way, and lingered for two weeks in much suffering. Many were the expressions of confidence in God, and about two hours before he died, he sang "Jesus, lover of my soul."

A young life from which we expected much has gone out. His term of service was brief, but his work was well done, he having built for himself a noble character. His funeral drew together the largest concourse of people known in this community for many years, every seat in the Methodist church being filled with a sympathetic, tearful congregation. The pastor was assisted in the services by Rev. D. C. Knowles, D. D., who said of his student life that he was greatly beloved by all his fellow-students, and they mourned his death as that of a brother. The United Panoply Society of the Seminary delegated six of its members to represent them at the funeral, to whom was accorded the sad task of bearing their brother to the grave.

C. W. DOCKRILL.

PERRY.—Allen Perry was born in Cabot, Vt., and died in his native town, Nov. 20, 1889.

Brother Perry in early manhood gave himself to a teamster, and was to be found at the time of his death, when he was stopping for the night. He had made a public confession of his faith, and was not permitted to attend upon its services. But the Word of God was his companion in her home. She was very conscientious, endeavoring to live daily with a conscience void of offense toward God or man. She had a happy and peaceful old age, and was not surprised when the sun came. Her children and grandchildren were a good woman.

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PERRY.—Allen Perry was born in Cabot, Vt., and died in his native town, Nov. 20, 1889.

Brother Perry in early life, and joined the Methodist Episcopal Church. He responded to a call of God to preach the gospel, and after fitting himself for the ministry, at the age of twenty-three joined the New Haven Conference, of which he was an esteemed member at the time of his death. In 1883, after sixteen years of successful ministerial service, his health failed when stationed at Peasham, and he returned to Chichester, Mass., and engaged in business, expecting soon to return to the regular work in the ministry. But his health — and especially his voice — was not sufficiently restored to allow this, so he continued in business until 1882,

J. O. S.

SLUSH, dirt, wet feet; rheumatism and colds follow.

Use Johnson's Anodyne Liniment freely.

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Use Johnson's Anodyne Liniment freely.

# Zion's Herald.

WEDNESDAY, JAN. 22, 1890.

[Entered at the Post-office, Boston, Mass. as second-class matter.]

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THE CONFERENCES. Y. M. C. A. ANNUAL.—

## RACE CONFLICT.

The race conflict in the South, of which we hear so much, has actually begun. Violence succeeds violence; blood touches blood. True, the lawlessness and use of brute force have been mostly on one side and by a single class of the white race; but it will only require time and a succession of such outrages to provoke retaliation from those subjected to such ill-treatment. The negro is patient, slow to anger, endowed with great capacity for enduring neglect, insult, and the perpetration of wrong-doing; but there is an end to his endurance. The whites, who are urging on this conflict, are playing with the lightning. The revenge of oppressed races, when it comes, is fearful. The danger can be warded off, not by the perpetration of fresh wrongs, but by the rod of justice.

The proposal to colonize the blacks, in the bill of Senator Butler of South Carolina, now before Congress, is the vainest of vain attempts. Would you empty the ocean with a tea-spoon? How long would it take to colonize 8,000,000 of American citizens? With your utmost efforts you could not send away the natural increase of this prolific people. In proposing the question, you are simply dealing with the impossible. Whoever goes, the black man will be the last to leave the soil on which he was born.

If worst comes to worst, and one class is obliged to be forced out of the South, it should certainly be the one which causes the trouble, and that certainly is not the black. If you will transport a half million of the fire-eaters, the trouble will have an end. The nation could afford to purchase the Sandwich Islands and pay their passage thither, and, if that be not enough, to give them the traditional forty acres and a mule. Butler himself, who has been a bloody man, ought to go along with the pioneer lot. In measures such as he is proposing he is simply storing up wrath against the day of wrath, rather than opening the way to a harmonious adjustment of this difficult question. To do justice to all, to accord the humblest man his rights, is the only safe way out of the complication—it is the short method of ending the race conflict.

The attempt to put the negro who claims all the rights of an American citizen under foot, is the sure way to put the white man out of the South. More than fifty years ago George Bancroft, the eminent historian, diagnosed the race trouble and gave it as his opinion that the only remedy therefore would be the occupation of the Gulf States by the black race. It was prophecy then, but the prophecy is in course of rapid fulfillment, and the result will be hastened by men who make the senseless and shameless proposal to transport citizens who have all the rights of those who make the proposal, beyond the bounds of the Republic. The proposal is simply futile and base.

## WORK FOR ALL.

This world is no more the place to seek pleasure and enjoyment in, than a piano factory is the place to go for fine music. We are here to be hampered and bent and beaten into something of worth and excellence for the next stage of existence; we are here to be formed and fashioned for the eternal ages, and God's way of molding us into shapes of moral comeliness and beauty, and fitting us for His presence, is by giving us something to employ, exercise and develop our higher faculties and powers. As an old writer quaintly observes: "We prepare ourselves by the cross to attain unto the crown, and by the vale of misery to ascend to the mount of glory, and by temporary death and

destruction to pass to salvation and everlasting happiness."

Every created thing, from the insect to the archangel, from the moss that covers the damp stone to the majestic growths of "the forest primeval," expresses a divine thought. Nature in all her manifold and various forms and functions mirrors and articulates the mind of God, for the Creator acts with purpose in everything, and never capriciously, without reason or at random. Now man is the crown of the creation and the greatest of God's works. He is nature's interpreter, high-priest, and spokesman. In him God has revealed Himself more fully and clearly than in all the other parts of the creation put together. Light sits upon every feature of the fair and open face of nature, but the brightest beam that shines on earth is that which illuminates the moral and spiritual nature of man; and we may learn more of God from the reasonable and intelligent spirit within us than from everything else that He has made. If, now, our pre-eminence in nature be admitted, our superior power and fitness as the instruments and agents of God's purpose must follow as a natural consequence. We find the whole of nature outside of us either governed by blind instinct or fast bound in the iron chains of physical law; us God has made free. Elsewhere He governs by almighty and irresistible forces; us He controls by moral instructions and promises and persuasions—by motives and influences which at once recognize and guarantee our freedom and intelligence. Is it imaginable that God has given us these noble powers "to rust in us unused"? If everything God has created has its proper function, place and work, and He has left nothing without a meaning or a purpose, are we not compelled to assume that for each of us, great and small, old and young, gifted and ungifted, there is somewhere a field of labor and a position of responsibility where the special faculty that slumbers in us like a sheathed sword may be usefully and profitably employed; where those powers of mind and heart and those precious moments of time which are daily allowed to rust to waste may be expended to the permanent advantage of mankind, and where amid all the activity of labor and the deep solicitude of love, the Christian worker's soul shall find its truest tranquillity and rest?

## DEATH OF DÖLLINGER.

In the death of Dr. Döllinger, at Munich, Jan. 3, the Old Catholics have lost their original and ablest leader.

The most eminent scholar of Catholic Germany, especially in theology and history, he was a man of great personal worth who adhered to the liberal wing in the Catholic Church. The foe of ultramontanism, he did much by his scholarship, the clearness of his thought and moral courage, to stay the reactionary movement under Pius IX; and when the deluge came in the council of 1869-'70, he was foremost in opposition to the proclamation of papal infallibility. When many yielded to the pressure from the Roman Curia, Döllinger stood behind the forty German professors who hurried defiance in the teeth of Pope and council, and went home to organize the revolt into the Old Catholic Church, to which he firmly adhered to the last, refusing in the final moment the last sacraments of the papal church. Of the new organization he belonged to the conservative wing. If he advanced from the original ideal, which based the new church on the Bible and traditions as interpreted by the first seven councils, he advanced more cautiously than many of his associates. The marriage of the clergy, accepted by most of them, he continued to disapprove.

But though a bold leader of ecclesiastical revolt, and a man of marked mental and moral excellences, Döllinger was not a successful reformer. He did not probe the sore to the bottom. Instead of getting back to the cause of the disease which was preying upon the old historic church, he was doctoring the symptoms, dealing less with the doctrinal errors and defective experience of the body than with the external organism as affected by the claims and assumptions of the papacy. Like Henry VIII, he was attempting to run a Catholic Church without a pope, which has from the first made the weakness of the movement. The revolt early became strong under State patronage; but since that patronage has been largely withdrawn in favor of the papal church, the separated branch, having no sufficient root in itself, has been withering and growing less with each year. It is another case of partial and surface reform, a slight healing of the hurt of the people. The reformation that lasts must go to the heart and transform, not the creed, but the life. The movement in which he was engaged may, like those of Wycliffe, Huss, and the Jansenists, disappear, but the noble record of Döllinger will stand as a rebuke to the tyranny and corruption of the papal church, and as an omen of future uprisings in favor of freedom and true religion.

## DR. STORRS ON THE NEW HOPE.

In dealing with the doubt developed in the Congregational church on the question of a future probation, the managers of the American Board have displayed very little generalship. Undue emphasis has been placed on mere opinions; and, to those outside, there has seemed often to be a want of discrimination as to the character of the questioning of candidates. If one may judge by their written statements, some of the number took the epidemic

in a very mild form which could never have proved fatal. Instead of positive disbelief of the old doctrine of future punishment, they entertained simply a negative state of doubt, a withholding of full assent until further light was shed on the subject, rather than a total rejection of the faith once delivered to the saints. In such doubt there may be much faith and a good deal of virtue. Doubt is never dangerous when it proceeds from an ingenuous mind and a glowing heart. It is but the feeling of the soul for some firmer support, some deeper and broader truth on which to lean amid new exigencies, in the development of the spiritual life. It is a sign of health rather than of disease; a mental stage through which all active and independent minds must pass, in going on to perfection. To arrest progress in this inquiring period is to do material injury to the parties, and possibly to stereotype an uncorrected and immature faith. Let them work out the problem in their own way, and in nine cases out of ten they will reach the true solution. Doubt is, in this case, the way to believe, and a thorough course of questioning will end in a firmer, more enduring trust in the grace and almighty power of God. Only so be that the trend of life is right, the speculations of a young man will range themselves about that centre and be shaped by it. In the period of his candidacy he may not fully know what he believes; or if he does, it may be so much the worse for him. With the advance of years it is to be hoped a young man's faith will expand, and the expansion will generally be right so long as he is right. Opinion will usually have less to do in making him than he will have in making opinion; for men believe what they want to believe, what is already in their hearts or in their moral make-up.

Dr. Storrs, who has come to the presidency of the Board, is uttering wiser words than any of his predecessors. In his letter in the *Independent* he seems to us to discriminate in matters which had been passed over in the bale. He does not propose to lump things any longer, but to treat each case on its merits. Conservative in his own theological views, he is prepared to allow some latitude to the inquiring mind and to give time for impressions and tentative speculation to assume form. The good purpose, with the face to the east, is to be accepted as of some positive value in the case. But we must quote little from his admirable putting. Dr. Storrs says:—

"According to my conception of things, they are not to be met by any abrupt and sharp-edged challenge, to the effect that 'if you doubt you cannot go.' I do not suppose that they will do that; but they may not do so, so long as I have a voice in it, if they must not be, so long as I have a voice in it, in groups, or in any way classified, as coming from this seminary, or that, or the other."

"Each case must be considered by itself, patiently, candidly, with a sincerely sympathetic attitude, and with a due regard to the force of the admitted doubt; an effort made largely in face-to-face conference, in addition, at least, to those interchanged writings which may be needed, but in which, especially in the past, the young and less familiar, more conventional and more theoretic, are apt to be less free and familiar, more conventional and more theoretic.

In such conversation great pains should be taken to disengage feeling from conviction, a sympathetic defense of a dogmatic bias, the effect of a strong epidemical infection, and the like.

The question of the final and decided line should be sharply drawn between a thought lying loosely in the mind, and a theory which is entertained as a necessary part of a speculative scheme; between a state of mind still in flux on the subject, and one consciously set toward predetermined conclusion.

"Above all, it should be found whether he is really ready to leave the whole matter in the hands of God, as one on which He has not spoken; or is practically convinced that 'He must in the end do all,' and that He will do it.

His Justice. I said two years ago that the shadings of thought, at this point, would probably be delicate and intricate in some minds. I have never seen reason to modify the forecast. But the essential moral element in the case of a candidate can be ascertained; it must not be蒙昧地 left to the judgment of the papal infallibility.

When many yielded to the pressure from the Roman Curia, Döllinger stood behind the forty German professors who hurried defiance in the teeth of Pope and council, and went home to organize the revolt into the Old Catholic Church, to which he firmly adhered to the last, refusing in the final moment the last sacraments of the papal church.

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but the noble record of Döllinger will stand as a rebuke to the tyranny and corruption of the papal church, and as an omen of future uprisings in favor of freedom and true religion.

The document cited was a report made by the Boston Wesleyan Association to the New England Conference to show the relation of the Association and of ZION'S HERALD to that Conference. In it occurs the statement that "the paper [ZION'S HERALD] has spoken for 'Harper's Ferry' with the following remarkable quotation:—

"Right forever on the scaffold, Wrong forever on the throne."

But the scaffold away the future, and behind the dim unknown.

Stood God within the shadow, keeping watch above His own."

Rev. G. L. Hardisty, of Wilmington, says:—

"On our recent trip to California, Robert Bonner, etc., of the *New York Ledger*, did not treat us kindly. He accused me of being a hypocrite, a Judas, a traitor, a murderer, and a thief."

Monday morning, while on our way to San Francisco, we were met by a Mr. D. C. Corry, of the *Metropolitan Church*. Dr. Peck and wife left at once for a trip to the South.

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—Wendell Phillips closed that great speech on "Harper's Ferry" with the following remarkable quotation:—

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Rev. G. L. Hardisty, of Wilmington, says:—

"Any man who makes an apology to his congregation before taking the Freedmen's Aid and Southern Education collection will, in all probability, need to make an apology to his Conference afterwards; and, in justice, ought to make a humble confession to Almighty God for his moral delinquency."

Ex-President John Bascom, LL. D., began a course of lectures, Jan. 22, before the Ohio Wesleyan University on "Sociology."

Dr. Bascom is the author of works on "Political Economy," on "Ethics," and on "Philosophy of Religion."

He is one of the ablest American educators and one of the most suggestive of modern writers upon spiritual topics.

—The death of Mrs. Sarah A. Hill Wise, wife of Rev. Daniel Wise, D. D., which occurred at Englewood, N. J., Jan. 8, will carry sorrow to many hearts. She had been for many years an invalid, and her translation to the painsless realm, though a blessing to her, cannot help being an affliction to her affectionate husband and daughters and to a wide circle of friends. The sympathies of the church are with the sorrowing family.

—Ex-Governor Clafin was re-elected president of the New England Shoe and Leather Association, on the 15th inst. In his annual report he reviewed the business of the last year, presented statistics to show the rapid growth in the shoe and leather industries, and predicted that, in spite of sharp and growing competition in the West, New England seems destined to remain the center of the industry for many decades, if not for all time.

It will be apparent that through the testimony of his own witness the editor of the *Advocate* completely loses his case. We can impute him in his confusion—and also the readers of that paper who will probably have to endure additional columns of special

pleading, in the editor's vain effort to extricate himself.

## Our Quadro-Centennial.

The four-hundred year after the sailing of Columbus is to be celebrated by a World's Fair.

Four cities—St. Louis, Chicago, Washington and New York—bid for the honor.

St. Louis is not yet out of the Middle Ages. Washington has no money, save what is in Uncle Sam's coffee where she can't get it.

Chicago has some money, and will ask the government to give her more to make a good spread. New York has both the money and the place, large, accessible. Does any one doubt whether New York wins?

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## ZION'S HERALD, WEDNESDAY, JANUARY 22, 1890.

## The Sunday School.

## FIRST QUARTER, LESSON V.

Sunday, February 2.

Luke 2: 25-35.

REV. W. O. HOLWY, U. S. N.

## JESUS BROUGHT INTO THE TEMPLE.

## I. The Lesson Introduced.

1. GOLDEN TEXT: "A light to lighten the Gentiles, and the glory of thy people Israel" (Isaiah 42: 3).

2. DATE: B. C. (probably); forty days after the last lesson.

3. PLACE: The Temple.

4. CONNECTION: The circumcision and naming of Jesus eight days after birth. [The adoration of the Magi, mentioned by Matthew, is supposed to have taken place after the presentation in the Temple (recorded in this lesson), because the flight into Egypt, and the massacre of the infants, occurred immediately after their visit].

5. HOME READINGS: Monday, Luke 2: 21-30; Tuesday, Isaiah 60: 1-22; Wednesday, Isaiah 32: 1-10; Thursday, John 8: 12-32; Friday, Matthew 2: 1-21; Saturday, Numbers 24: 1-10; Sunday, Psalm 130: 1-8.

John.

several of the

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66,828 36 95,702 50

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49,137 80 49,000 00

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The redemption of the first-born is done

in Christ, and His kingdom

we are called to be priests unto God, made so

in Christ (1 Peter 2: 9; Revelation 1: 6).

V. 28. Then took he him up (R. V., "Received him") in his arms. He was not

content to see; he must hold and embrace the

child for whom he had waited with such a

patient and holy yearning. Around that child's

brow no halo was flung, and there was noth-

ing to distinguish Him from another child to the eye of sense, but Simeon recognized Him at once, and without a doubt. *Blessed God* — praised God; offered thanks. His utterance, called the *Nunc Dimittis*, from the introductory words in the Latin version, is like the *Magnificat* and *Benedicite*, poetic in form.

How he knew it, we cannot tell; but, as Mary stood presenting her Child, he recognized in Him the "Messiah of God." The ceremony over, his full heart cannot restrain itself. Trotting towards the young mother, he takes her Babe in his arms, and gives thanks to God in words of touching beauty (Geikie).

V. 29. Lord — better, "master." Now lettest thou thy servant depart — now release, or emancipate, Thy servant. Life has lasted long enough with Simeon, now that its chief object has been gained. In peace; — He is ready to welcome a tranquil life. According to thy word. —

V. 30. Seen thy salvation — all that he really saw was a helpless babe; but, being filled with the Spirit, he saw all that that Babe would bring to pass; he saw the work of Simeon recorded in this lesson, because the flight into Egypt, and the massacre of the infants, occurred immediately after their visit.

V. 31. Home Readings: Monday, Luke 2: 21-30; Tuesday, Isaiah 60: 1-22; Wednesday, Isaiah 32: 1-10; Thursday, John 8: 12-32; Friday, Matthew 2: 1-21; Saturday, Numbers 24: 1-10; Sunday, Psalm 130: 1-8.

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rization.

The redemption of the first-born is done

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we are called to be priests unto God, made so

in Christ (1 Peter 2: 9; Revelation 1: 6).

V. 28. Then took he him up (R. V., "Received him") in his arms. He was not

content to see; he must hold and embrace the

child for whom he had waited with such a

patient and holy yearning. Around that child's

brow no halo was flung, and there was noth-

ing to distinguish Him from another child to the eye of sense, but Simeon recognized Him at once, and without a doubt. *Blessed God* — praised God; offered thanks. His utterance, called the *Nunc Dimittis*, from the introductory words in the Latin version, is like the *Magnificat* and *Benedicite*, poetic in form.

2. SIMEON.

Legend has been busy with the name of Simeon. In the Arabic "Gospel of the Infancy" he recognizes Jesus because he sees in Jesus shining like a pillar of light in his mother's arms. Nicophorus tells us that, in reading the Scriptures, he had stumbled at the verse, "Behold, a virgin shall conceive, and bear a son" (Isa. 7: 14), and had then received the intimation that he should not die till he had seen it fulfilled. All attempts to identify him with other Simeons have failed. Had he been a high priest or president of the Sanhedrin, St. Luke would not have introduced him so casually as "a man in Jerusalem whose name was Simeon." The statement in the "Gospel of the Nativity of Mary" that he was 113 years old, is the silliest of the Talmud about him is due to his Christian pietivities. He could not have been Rabbah Simeon, the son of Hillel and father of Gamaliel, who would not at this time have been so old. Still less could he have been the far earlier Simon the Just, who was believed to have prophesied the destruction of Jerusalem, and who was the last survivor of the great Sanhedrin. It is curious that we should be told nothing respecting him, while Anna the prophetess several particulars are given (Parrar).

3. ADAM.

How he knew it, we cannot tell; but, as Mary stood presenting her Child, he recognized in Him the "Messiah of God." The ceremony over, his full heart cannot restrain itself. Trotting towards the young mother, he takes her Babe in his arms, and gives thanks to God in words of touching beauty (Geikie).

V. 30. Lord — better, "master." Now lettest thou thy servant depart — now release, or emancipate, Thy servant. Life has lasted long enough with Simeon, now that its chief object has been gained. In peace; — He is ready to welcome a tranquil life. According to thy word. —

V. 31. Seen thy salvation — all that he really saw was a helpless babe; but, being filled with the Spirit, he saw all that that Babe would bring to pass; he saw the work of Simeon recorded in this lesson, because the flight into Egypt, and the massacre of the infants, occurred immediately after their visit.

V. 32. Lord — better, "master." Now lettest thou thy servant depart — now release, or emancipate, Thy servant

## NEW NAMES.

We hope our ministers will continue the canvas for NEW SUBSCRIBERS for ZION'S HERALD.

They are equally acceptable all months in the year.

**SAMPLE COPIES** will be gladly mailed to names furnished, or papers will be sent direct to the stationed minister for distribution, if preferred.

**SUBSCRIPTION CARDS** will also be sent to all who request them for use in the canvas.

THE PRICE OF SUBSCRIPTION can be paid to the preacher in charge at any time before Conference, or forwarded direct to the publishing office, by post-office order or bank checks; or when these modes of sending ARE NOT AVAILABLE, the currency can be forwarded by mail at our risk.

**A. S. WEED, Publisher,**  
36 Bromfield Street, Boston.

## Review of the Week.

Tuesday, January 14.

About fifty banks have failed to comply with Secretary Windom's order relative to surrendering government deposits.

A grain elevator and a steamship were burned at Baltimore last night, involving a loss of \$850,000. Three lives were lost.

The Portuguese Cabinet has resigned. Senhor Gomes personally expresses his regrets at the insults offered the British minister.

A proclamation will shortly be issued opening the Sioux reservation in Dakota, thus adding about 11,000,000 acres of land to the public domain.

Eleven men were killed and many others wounded Sunday night at Clinton, Ky., by a tornado, which destroyed seventy houses. One hundred and fifty houses were damaged by the gale in St. Louis. A severe gale struck Buffalo yesterday afternoon, reaching a maximum of 90 miles an hour.

In the U. S. Senate, Mr. Plum called up his resolution of inquiry concerning the proposed releasing of two seal islands to the Alaska Commercial Company, and proceeded to criticize the company severely; a general debate followed; a number of nominations were received from the President. In the House, the special committee on the Siletz defalcation presented its report; in Committee of the Whole the bill to provide for town site entry of lands in Oklahoma was considered.

Wednesday, January 15.

Lord Napier of Magdala died in England. La grippe has caused a freight blockade on the Pennsylvania Railroad.

Calvin S. Brier was yesterday elected United States Senator by the Ohio Legislature.

C. B. Danforth, city editor of the Boston Herald, died this morning of pneumonia.

A decision has been reached by the Treasury department providing that glass discs shall be admitted free of duty.

The Portuguese government has sent a note to the powers relative to the dispute with England. The new Cabinet was announced.

The American Society for Psychical Research disbanded at its annual meeting in this city last night and joined the English Society.

A howling mob of Portuguese students and others burned an English flag at Cobras. At Oporto it was proposed to start a fund to purchase an ironclad.

Kunze, one of the men convicted of the murder of Dr. Croxin, has been granted a new trial. The other three prisoners have been sentenced to prison for life.

The death rate in New York city last week was nearly twice as large as for the corresponding week of last year. The death in London last week were \$10 above the previous.

At the third annual banquet of the Boston Chamber of Commerce last night City and State officials were present as guests, and speeches were made by President Speare, Governor Brackett, Mayor Hart, Rev. Phillips Brooks and others.

The French Chamber of Deputies elected in September and October, 1889, assembled yesterday and elected M. Flouquet its president and adjourned until Thursday. There are 360 Republican Deputies of various shades, including 120 Radicals, and 211 of the Opposition, including 47 Boulangists.

In the U. S. Senate, while discussing the resolution in relation to the claims of Florida under the swamp land grant, Messrs. Calhoun and Plumb indulged in some pointed personalities. In the House, Messrs. Adams, Hemphill and Butterworth discussed the question of reimbursing members for losses incurred through the Siletz defalcation.

Thursday, January 16.

The Prussian Diet was opened yesterday.

Senator Sherman yesterday introduced John J. Knox's bill to provide for a permanent national bank circulation.

The West End Company petitioned the Legislature for authority to locate and maintain a system of elevated electric railroads.

Walker Blaine, eldest son of Secretary Blaine, died last evening at Washington from acute pneumonia, superinduced by an attack of grippe.

The annual report of the Savings Banks Commissioners was made public. There was an increase of nearly \$35,000,000 in assets for the year.

Emin Pasha has suffered a relapse. The Khedive ordered decorations upon Mr. Stanley and the white officers of the recent African Expedition.

In the U. S. Senate, Mr. Turpie made a speech in favor of the resolution to recognize the republic of Brazil. In the House, the bill to reimburse members for salaries lost through the Siletz defalcation was defeated by a vote of 126 to 142.

Friday, January 17.

M. Le Roy was re-elected president of the French Senate.

The Dominion Parliament was opened with the customary formalities.

Terrible mortality among the natives in the Soudan is reported, due to famine.

Rev. Dr. Lyman Abbott was installed as pastor of Plymouth Church, Brooklyn.

An unusual prevalence of iceberg in the Atlantic is reported by incoming mariners.

The royal family of Greece are sick with the influenza, which is raging severely at Athens.

In the U. S. Senate the Negro Emigration bill was discussed and the House considered the World's Fair.

The Maine Board of Agriculture is agitating the introduction of agricultural text books into the common schools.

The contest over the will of Mrs. A. T. Stewart has been settled, resulting virtually in a victory for Judge Hilton.

The Portuguese Minister of Justice declares that the government will maintain its dignity absolutely in the dispute with England.

Pressure has been put upon Lord Salisbury by European statesmen to induce him to moderate the English demands on Portugal.

Major Wissman has telegraphed that, in consequence of the amnesty recently granted,

thousands of pardoned Arabs are flocking to the coast.

The Sultan has instructed the judge to re-open the case of Mousa Bey in consequence of the appeal made against the judgment of the court in the recent trial.

Saturday, January 18.

The Republic of Brazil has been recognized by the Argentine Republic.

Cladis, Coburn & Co.'s building on Summer Street was burned yesterday; loss about \$100,000.

Secretary Windom submits a draft of his silver coinage bill to the Cabinet, and it is favorably received.

The proposed World's Fair was again under discussion in the House yesterday. Chicago received a set-back.

Queen Victoria has abandoned her contemplated trip to Florence because of the serious condition of her health.

The Haverhill lookout has been of short duration, thanks to the judicious action of the State Board of Arbitration.

Gov. Foraker continued his testimony yesterday before the Ohio Ballot Box Forgery Committee at Washington.

Portuguese Republicans have issued a manifesto denouncing England, and advising federation of the Latin nations.

A favorable report on the International Copyright bill introduced at the last session by Mr. Chase has been ordered by the Senate committee.

The New England Granite Company has been awarded the contract for the erection of the State House Park, Concord, N. H., of the monument to Gen. John Stark for \$80,000.

The results of the German-Czech conference, held in Vienna, have exceeded expectations. The conference has succeeded in reconciling all the differences between the Czechs and Germans in Bohemia.

A collision happened last evening between two passenger trains near Cincinnati, resulting in the death of several persons and the wounding of others. Among the killed was John Watson, superintendent of the Metropolitan Life Insurance Company of Cincinnati.

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by Rev. Bro. Harris, acting pastor of the Baptist Church. The meetings are continued the present week.

At Barnard last Sunday the pastor was confined to his house and bed by sickness, and so many of his people were in like condition, that the congregation was less than half the usual size.

The energetic little band at Olcott are pushing their new church enterprise with surprising energy. They deserve to win because of their enterprise. Only twenty in number, and limited in means, yet with church building on their hands, their missionary subscription just taken amounts to \$14. The church at White River Junction has recently made a generous donation to their church building fund. We hope others will do the same.

The efficient pastor at Springfield, Rev. R. L. Bruce, furnishes the following items: "A new furnace has been put in the church, and the recesses at each side of the organ have been enclosed with paneling at a total cost of about \$200. The vestry has been rearranged and much improved. Repairs have been made on the parsonage to the amount of about \$25. The lawn in front of the parsonage has been raised nearly two feet, greatly improving the appearance of the property. This was done without expense to the society. Some time since a generous-hearted parishioner presented the pastor with an elegant reclining chair in oak and tapestry from the manufactory of Paine in Boston. More recently others of the same sort quietly handed the pastor and wife a very substantial token of their regard in the shape of an envelope containing \$25 in greenbacks. Book Concern day was duly observed, the pastor preaching from the words, 'Of making many books there is no end.' A very fine Christmas concert was given by the Sunday-school on Saturday evening, Dec. 22, and on the evening of the 24th the contents of two bountiful laden trees were distributed by a veritable Santa Claus who emerged from a spacious fire-place, topped with a chimney built for his special accommodation. Here, too, the pastor and family were bountifully remembered. A watch-meeting was held for the first time in many years, and though we had no help from abroad, it was a pleasant and profitable time for the good number assembled.

Monday, January 19.

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